

The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Thursday, February 5, 1987

Published Since 1877



Art Bingham is a home missionary in Columbus, Ohio, who ministers to people where they are in their lives. Support him and the 3,700 other Southern Baptist home missionaries by giving to the Annie Armstrong Easter offering and taking part in the March 1-8 Week of Prayer for Home Missions. (HMB photo by Paul Obregon)

Annie Armstrong offering

Dollar bills don't fully show love in missions

By Carol Garrett

BIRMINGHAM, Ala. — Unfortunately for home missionary Art Bingham, a dollar bill can't show a Vietnamese woman how to cope with a supermarket, or tutor a struggling child in math.

As pastor/director of the Stowe Memorial Baptist Center in Colum-

bus, Ohio, Bingham says he rarely has a problem getting people to give their money. But getting Southern Baptists to give of themselves is often a different story.

"It's difficult to get people to make a real commitment," he said. And as much as he needs the people who will send money, or food, or clothes, his greatest need is for "live bodies."

The people who do what they can once a year or once a month help enhance the center's ministry. But Bingham says the real core of the center's work has to be done by people who will commit themselves to staffing the ongoing ministries.

Those ministries include sponsoring after-school clubs for children; distributing food and clothing; helping people with physical and spiritual difficulties; and working to help refugees find housing, get jobs and speak English.

Bingham is the only staff member for the center, which serves a 10-block area of approximately 28,000 people. "Without volunteers, we really wouldn't be able to accomplish what we do," he said.

What Southern Baptists are doing through this Baptist center is ministering to people where they are — "where they are in their lives," Bingham said.

"We take them as they are, accept them as the person they are. That means street persons, low-income persons, uneducated person," he said.

At the center, Bingham and volunteers minister to people first, instead of trying to "change them and then minister to them."

The center is also a church, with almost 100 members. Many of the members are people who came for help and had their lives changed. Now they are ministering, both in their own community and through Southern Baptist home, foreign, state and associational missions offerings.

"The people are very receptive and responsive to missions," Bingham said. Last year they gave more than \$250 to home missions through the Annie Armstrong Easter Offering.

"I've tried to emphasize to our people that since we are recipients of home missions, we should give close to or the same amount to home missions as we give to foreign," he said.

The people at Stowe Memorial Baptist Center know the importance of giving to missions. Without the Annie Armstrong Easter Offering, they wouldn't have Art Bingham. And without him, and the volunteers who help, they might never have met Jesus Christ.

Bingham wants other Southern Baptists to understand the importance of their commitment as they enter the March 1-8 Week of Prayer for Home Missions.

"If we are to win America, we must be willing to go to the cities where the majority of the people live and minister to them — where they are."

Supreme Court will review 'moment of silence' law

WASHINGTON (BP) — Acting in a closely watched case involving religious exercises in public schools, the Supreme Court announced Jan. 28 it will review a New Jersey law requiring a daily "moment of silence" in the state's public school classrooms at the beginning of each school day.

The law, enacted by the New Jersey legislature in 1982, states, "Principals and teachers in each public elementary and secondary school . . . shall permit students to observe a one-minute period of silence to be used solely at the discretion of the in-

dividual student, before opening exercises of each school day for quiet and private contemplation and introspection."

Two years ago, the high court struck down an Alabama law that required a one-minute period for silent meditation or prayer. But in that 6-3 decision, at least two justices voting with the majority indicated they might approve a law that did not specifically require silent prayer. More than two dozen states have passed laws calling for moments of silence without any specific mention of prayer.

Top need: "Win the world to Christ"

By Linda Lawson

NASHVILLE, Tenn. (BP) — Stepped-up efforts at winning lost persons to Jesus Christ should be the number one priority of Southern Baptist churches, according to a recent survey in which evangelism led by 10 percentage points over all other concerns needing greater emphasis.

In the study conducted for the Southern Baptist Sunday School Board, NFO Research Inc. of Toledo, Ohio, sent a mail survey to about 1,500 Southern Baptists 18 years of age and older. A total of 1,072 responded to the four-page questionnaire.

Asked to rank a list of 13 items according to the emphasis needed in Southern Baptist churches — ranging from greatly increased to greatly decreased emphasis — 57 percent of those responding called for greatly increased emphasis on winning the world to Christ.

In other areas rated high in the need for greatly increased emphasis, strengthening marriage was cited by 47 percent; reclaiming inactive members, 44 percent; training in Christian parenthood, 43 percent; and worship, 40 percent.

In designing the survey questionnaire, generic rather than denominational terms were used to avoid SBC-related bias in the responses, according to Cliff Tharp, planning research specialist in the board's research services department.

With a desire expressed for more emphasis on evangelism, 40 percent of the respondents said they had talked with an unsaved person about becoming a Christian during the last 12 months while 11 percent said they had led someone to make a commitment to Christ.

In another area, from a list of 23 moral or economic problems, respondents said drug use (51 percent) and child abuse (50 percent) concern them most.

Other issues which rated among the top ten were: divorce rate, 30 percent; abortion and drinking of alcoholic beverages, 28 percent each; terrorism and parental neglect of children, 27 percent each; homosexuality, 26 percent; immorality in sexual relationships, 25 percent; and hunger/poverty, 23 percent.

Issues receiving the lowest responses were: capital punishment, 2 percent; women's rights/opportunities, 4 percent; spouse abuse, 6 percent; and racial discrimination and nuclear disarmament, 7 percent each.

From a list of four possible theories of inspiration of the Bible, respondents divided equally (38 percent each) on two of the theories.

"God inspired writers in such a way that even though they used their own words, they were so completely enlightened, guided and empowered that the whole of what they wrote was without any error," was the choice of one group of 38 percent of respondents.

Also chosen by 38 percent was the statement, "God worked in the lives and minds of writers to give them inspired ideas so that what they wrote expresses the revealed truth of God in words drawn from the writers' own backgrounds and experiences."

The inspiration theory chosen by only three percent of respondents said, "The writers were inspired in the same manner in which all the great poets and writers have been." A fourth theory, the so-called dictation theory "God gave the Scriptures word for word," was chosen by 17 percent.

From a list of statements about which respondents could express agreement or disagreement, 67 percent stated varying degrees of support for prohibiting federal funding of abortions. A total of 61 percent expressed varying degrees of disagreement with the idea that "a woman's life is fulfilled only if she can provide a happy home for her family."

Also, a total of 78 percent said they agree the federal government should encourage prayers in public schools.

Among the respondents, 48 percent indicated they were not church leaders. Of the remaining 52 percent, 19 percent rated themselves somewhat involved as a leader; 13 percent, moderately involved; and 14 percent, very involved.

Of the respondents, 34 percent have attended church more than once a week during the past six months. The largest group, 17 percent, attend a church of 300-499 members. And 62 percent are involved in church to about the same degree as one year ago.

The largest group of respondents (20 percent) are in professional or technical occupations while 15 percent are retired and 14 percent, homemakers. A total of 55 percent described themselves as middle class and 44 percent conservative.

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Editorials . . . by Don McGregor

Justice in race relations

Race Relations Sunday is Feb. 8. The theme for the observation is "The Lord Loves Justice," which is a part of Psalm 37:28.

The two verses that seem to make one statement read: "Depart from evil, and do good, so you will abide forever. For the Lord loves justice, and does not forsake his godly ones; they are preserved forever; but the descendants of the wicked will be cut off."

Amiable relations between races is a worthy goal and an important condition if we are to function at our best in society. This is not only a black-white issue but pertains to relations between all races.

For whatever reason, people of one race seem to prefer to separate

themselves from those of another race in all functions of society.

It is a fact that there are people with whom we don't wish to be associated, but race should not be the determining factor in that condition.

We should not be forced to associate with someone just because he is of another race. By the same token, if a person makes agreeable company, race should not be a deterrent in an association.

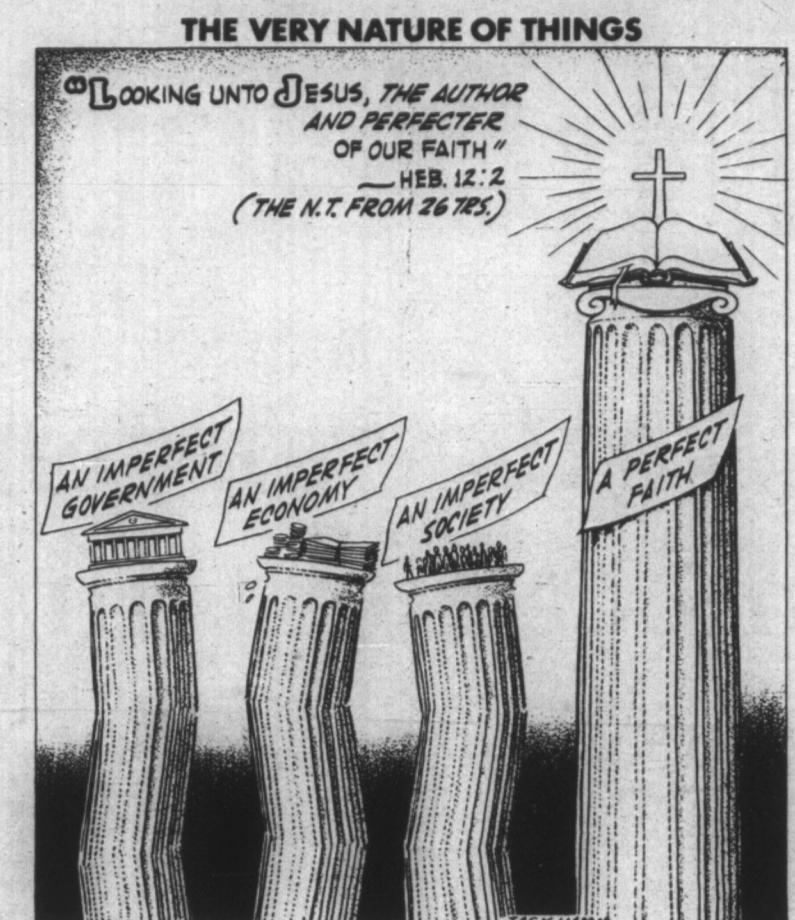
Day in and day out, we do business with those of other races. Thus people of all races are finding that those of races other than their own are responsible, capable, intelligent workers. This has been a gigantic leap for mankind in seeking to achieve

good relations between races.

When we get to know people . . . when we find out their likes and dislikes, their fears and their struggles, their happy moments and their sad ones, their triumphs and their tragedies, then we begin to understand how to deal with them. We begin to understand that they are people just as we are. And we begin to relate to them.

If that is justice, then so be it. If that is justice, may the Lord love us because we have practiced it.

May Race Relations Sunday cause us to take stock of our racial attitudes and make adjustments where they are needed.



Guest Opinion . . .

A birthday present for the lottery commission

By Bob Terry

It started off with a bang. A year later it is almost a whimper, and observers are beginning to ask if it can survive.

Missouri's state-run lottery turned one year old January 20. The birthday cake served in selected cities across the state to mark the occasion was far different from the laser light show that initiated the lottery.

So is the reception of the lottery by the citizens of the Show Me State.

Lottery officials bragged about the fact that Missourians set a record in per capita purchase of lottery tickets during the lottery's first month of operation. They have said little about the fact that December's lottery sales were less than 20 percent of the first month's sales. In fact, lottery ticket sales have fallen practically every month since its opening.

One of the reasons is the low percentage of Missourians who play the lottery. One poll indicated that only two percent of the state's residents above 18 years of age played the lottery two or three times a week. Less than one-fourth played as often as once a week. Another 15 percent say they played as often as once a month.

On the other side, 37 percent said they never play; and an additional 25 percent said they rarely, if ever, play. One wonders where is all the demand to play the lottery one heard about during the effort to legalize that form of gambling in Missouri.

These low percentages come after a first class marketing campaign which blatantly mocks the state's constitution. The constitution reads,

"Advertising for the Missouri state lottery shall provide only statistical information setting forth the odds of winning and the average return on the dollar in prize money to the public and strict factual statements of (a) the time, date, and place of conducting the lottery; (b) the prize structure; (c) the type of lottery game being conducted; (d) the price of tickets; and (e) the locations where tickets for the Missouri state lottery are sold."

It is hard to see how bouncing balls or sweaty wrestlers or a cow in the back of a Chrysler limousine complies with the law. Yet, neither the state's attorney general nor anyone else has done anything to stop the violations.

The first year has been a rocky road for the lottery despite the good face its backers attempt to paint on the effort. The grand promises of the lottery commission about the money they would generate proved false. Now, even the lottery's friends say they will fall at least \$30 million short of their expected revenue. It may be more.

At the present rate of lottery ticket sales, the lottery will produce less than one percent of the state's proposed budget for the coming year.

There have been other problems. The lottery commission has become a political patronage plum. Salaries are higher in that state agency than in any other.

State treasurer Wendell Bailey's office has accused the lottery commission of "creative financing." Where the lottery funds are deposited turned into a power struggle between prominent banks.

Even getting its money has been a problem for the commission. At one point lottery ticket sellers owed the commission almost a quarter of a million dollars in delinquent accounts.

When Missouri was considering whether or not to start a lottery, its backers said 10 percent of ticket sales would be more than ample to run the commission. Less than a year into the lottery, they announced they could not live within their budget. In addition to stockpiling \$56 million to help finance future years, the commission is now begging the legislature to eliminate the constitutionally imposed limits on what the administrators can spend on themselves.

True to form, some legislators are carrying the lottery commission's banner. Bills have already been introduced to eliminate all the percentages and make the commission responsible to the legislature.

When news broke that Lincoln University in Jefferson City had failed to live within its budget and that it had accrued a nearly \$2 million deficit, some of the legislators called for closing the school. Lincoln would not get an extra dollar, they promised.

But when the lottery commission says it cannot live within the constitutionally imposed boundaries, legislators want to excuse the commission and change the rules. One would think the state is more interested in being a huckster for its own gambling operation than in educating the young people served by Lincoln University.

On the first anniversary, we would

like to suggest a birthday present for the state lottery commission. We suggest an official and thorough audit by state auditor Margaret Kelly. The auditor's office has the right to audit the lottery commission at any time and such an audit is the only way to tell the citizens of Missouri what has happened to the announced \$273 million in ticket sales, if that is the

right amount. Only through an official state audit will the citizens of Missouri get some idea how efficiently the commission is being run.

Until the state auditor produces such an audit of the lottery commission, how can anyone know what the true picture of the lottery really is?

Bob Terry is editor of Word and Way the state Baptist paper for Missouri.

Rogers: Prayer can open ministry doors

MEMPHIS, Tenn. (BP) — The president of the Southern Baptist Convention promised the church he leads will be "united in heart with brothers and sisters across America" in prayer for world evangelization.

Adrian Rogers, pastor of Bellevue Baptist Church here, noted he sees "monumental significance" in the SBC Foreign Mission Board trustees' call for "concerts of prayer" for advancing the gospel.

In December, the trustees urged Southern Baptist churches to initiate special prayer for world evangelization during all worship services, Sunday School classes, Church Training programs, and other activities on the first Sunday of every month.

A toll-free "PrayerLine," 1-800-ALL-SEEK (1-800-255-7335), at the Foreign Mission Board relays the latest prayer concerns from across the world. The

number can be dialed from every state except Virginia, Alaska, and Hawaii, where regular toll calls to 1-800-355-6581 will be needed.

"We may be on the brink of the greatest missionary advance the world has ever known," Rogers said in a telephone interview. "The world is ripe for judgment and ripe for evangelism. Sin has reached tidal wave proportions."

On the other hand, there's a generation that, in a sense, has tried everything and found that nothing works. Many people are turning anew to the Lord.

Rogers, who has been preaching from the New Testament book of Acts at Bellevue, noted, "If we prayed as the early church prayed, we might see more of the miraculous expansion of the missionary effort that they saw so long ago."

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The Second Front Page

The Baptist Record

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WMU convention will meet next in Gulfport

Mississippi Woman's Missionary Union members will convene in annual session March 16-17 at First Church, Gulfport.

Mrs. James Fancher, president, from Monticello, will preside over the two-day meeting. Theme for the four sessions will be the 1986-87 WMU emphasis, "Gifted To Serve — Called To Act."

Some of the speakers will be Carolyn Weatherford, executive director, WMU, SBC; Mrs. Grayson (Betty) Tennison, missionary, Portugal, John Mills, area director, West Africa, Foreign Mission Board; Gwen Williams, home missionary, New Orleans; and Mrs. Dalton (Judy) Edwards, home missionary and president of New Mexico WMU.

Music leaders will be Rob Robbins,

of Monticello Church, and James Neil Fancher, music evangelist from Oklahoma.



Edwards

Mills

Williams

Tennison

day at 2 p.m. and concludes Tuesday at 4 p.m. Baptist Young Women and members of Baptist Nursing Fellowship will have a joint banquet on Monday evening.

In addition to Mrs. Fancher, state WMU officers include Sue Tatum, vice president, Yazoo City; Mrs. Robert (Stuart) Calvert, recording secretary, Ashland; and Mrs. James (Jane) Burns, associate recording secretary, Tupelo. Marjean Patterson is executive director of Mississippi WMU.

The annual meeting begins on Mon-

Lay speakers visit Winston, youths respond overwhelmingly

By Tim Nicholas

First Baptist Church, Louisville, recently held weekend conferences for adults and for youths that upended Winston County.

The "Preaching Deacons" of Spartanburg, S.C., were invited by pastor Don Cotton who had heard one at a pastors' conference in Alabama. Don Stanley and Dave Walton have a lay ministry and are booked well into next year.

Stanley spoke to the youths and Walton to the adults at the church. Stanley's testimony is a tribute to the changing power of Jesus Christ in the life of Stanley, a former pharmacist and former drug addict.

One of the teachers at Louisville High School, Linda Cournoyer, who is also a member of First Church, was so impressed with the man's testimony, she made certain the two could stay an extra day past the weekend of Jan. 17-19 and phoned her principal.

The principal agreed Stanley could come, even knowing that it wouldn't just be a drug talk — that Stanley would point to Jesus as the answer to escape from drugs and other forms of immorality.

Jimmy Garner, minister of education and evangelism at the church

"had their clothes in the car to leave after school on Monday," he said. After the experience at school, "we felt we should continue the revival."

Out of a student population of just over 800, about 500 came forward at the end of the session with Stanley. A number were for professions of faith.

Back at the church to discuss what had happened, the staff and the visiting evangelists, decided that they should stay longer. A call to the principal and the school auditorium was rented for the next two nights. Word got out that something was happening and about 400 came to the school the next two nights with dozens of rededications and professions of faith recorded.

The group also went to Nanih Wayih school, Winston Academy, and to Louisville Middle School Monday through Wednesday that week, recording a total of more than 125 professions of faith and perhaps 1,500 decisions at the schools and at the church.

Gale Gregory, the principal at Nanih Wayih school, is also a deacon at Harmony Church. He said he's been praying for something like this to happen at his school. He told the students over the loudspeaker, according to Winston Director of Missions

Jerry Stevens, that math is important, science is important, English is important . . . this is temporary, though, what you've done today is eternal. "Just stay down here and love each other," he said, offering to counsel with any student.

One Noxapater teacher, many of whose students attended the services, said he was teaching at a "different school."

A large group came from French Camp Academy with several professions of faith reported.

The response from the kids was across denominational and racial lines. Teens of both races at Louisville High were hugging and crying and saying things like "we've been praying for two years for something like this to happen in our school."

Teacher Cournoyer, said the school's mood was still different after a week. She said a couple more weeks would tell whether the difference would stick. She said the response at the school was mixed. Some students and some teachers said the event smacked a bit of emotionalism. Cournoyer said Stanley's enthusiasm for Jesus is as fresh as that of a new

(Continued on page 5)

Raglands leave Beirut in armed convoy

By Art Toalston

BEIRUT, Lebanon (BP) — First in a bulletproof car surrounded by heavily armed militiamen, then in a convoy guarded by militiamen and Lebanese soldiers, Southern Baptist missionaries Jim and Leola Ragland left West Beirut Saturday morning, Jan. 31.

"Tomorrow will be our 33rd year here," Leola Ragland said in a Feb. 2 telephone interview from East Beirut, their temporary residence.

The Raglands described their departure as "very sad." Their careers have been devoted to the Beirut Baptist School, his as superintendent and hers as director of the preschool program. The Raglands

hoped to remain in East Beirut to help the school, which now is being operated by a committee of three Lebanese teachers.

On Jan. 28 the U.S. Department of State ordered all Americans in Lebanon to leave within 30 days.

Ragland said he was notified by telephone at 5:30 p.m. Friday, Jan. 30, that arrangements could be made for him to leave West Beirut the following morning at 7:30.

"We were told by the embassy that . . . that might be the last time they could do anything for us," Ragland said. "It was a very rushed-up thing." West Beirut has been the

(Continued on page 7)

First senior adult convention April 27

By Jack Gulledge

Thousands of senior adults from across the United States will gather in the 14,000-seat Tarrant County Convention Center in downtown Fort Worth, Texas, April 27-29. The opening session will be Monday night, and nationally-known leaders in the field of aging will highlight the program during the three-day event.

Special features are planned for this first national convention to spotlight senior adult ministries in Southern Baptist churches. Senior adult musical presentations and sightseeing tours of the Fort Worth-Dallas area will be emphasized.

"This historic convention," says Horace Kerr, supervisor of senior adult work in the Family Ministry Department, "will be a spectacular

celebration and will provide a national picture of what's happening among senior adults in churches across the land.

In keeping with the year's special emphasis, "COMING OF AGE: Senior Adults and the Churches," both inspirational and entertaining events are planned. "Special events during the Convention," Kerr points out, "will help make COMING OF AGE a reality in local churches and the denomination, and enrich the senior years."

All persons attending will be required to complete a registration form. Hotel reservations are advised. A brochure providing information, listing of hotels, costs, and a registration

(Continued on page 5)

Former Baptist Record associate editor dies

Joe Abrams, who retired Dec. 31, 1974, as associate editor of the *Baptist Record*, died Jan. 31 in Greenwood, where he had been living.

Death came as a result of a heart attack. He had been hospitalized with a heart condition for several days before his death.

Before his retirement, Abrams had been employed at the Baptist Building in Jackson for 25 years. He began work with the Church Training Department in 1946 and served for 20 months. In 1951 he became director of the Mississippi Baptist News Service. He became associate editor of *Baptist Record* in 1956.

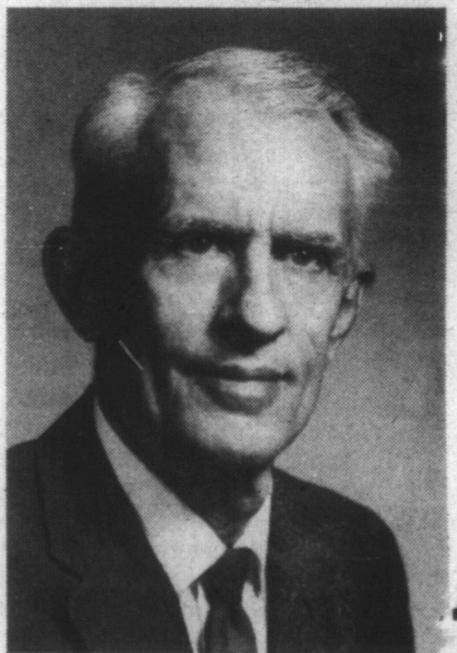
In his capacity as associate editor and director of the news service, Abrams was public relations director for the Mississippi Baptist Convention Board.

Abrams came to his Baptist Building positions from the pastorate of Shuqualak Church in Shuqualak. He served this church for a year before joining the Church Training staff and again for four years following his 20 months with the Church Training Department. He also served the Artesia Church in Artesia and the Mt. Vernon Church in Columbus.

He left newspaper work to enter the pastorate and was ordained by First Church, Columbus, in 1943. He had been working for the Columbus Dispatch. He also worked on the newspaper in Georgiana, Ala., where he was graduated from high school.

He left there to go to work for a week.

(Continued on page 5)



Joe Abrams

Feb. 14-22

I Love Sunday School

Northwest Baptist Association and the Sunday School Department of the Mississippi Baptist Convention Board are sponsoring an associational "I Love Sunday School" Revival Feb. 14-22.

Fourteen participating churches, representing one-half of the Sunday School enrollment in Northwest Association, have committed to participate. The revival will involve leadership by guest teams of Sunday School specialists from Mississippi, Tennessee, and Arkansas.

The revival is modeled on a series of Sunday School Enrollment Training Clinics conducted in metropolitan areas by the Sunday School Board

from 1983-1985, and a project piloted by Lee Association in 1984. Keith Wilkinson, Sunday School Department director, reported that in the Lee project "Churches are continuing to see positive results after two years."

The project is the culmination of over a year of planning and preparation by the associational leadership. P. J. Scott, associational Sunday School director, and Emmett Wade, and Ervin Brown of the associational staff headed a steering committee.

Participating churches include Carriage Hills, Southaven; First, Coldwater; Colonial Hills, Southaven; Ebenezer-Tate, Senatobia; First, Eudora, Hernando; Hernando, Hernando; Highland, Senatobia; Longview Heights; Olive Branch; Mt. Zion-Tate, Independence; New Hope, Coldwater; First, Olive Branch;



Piland, director of the Sunday School Department at the Baptist Sunday School Board, will be the featured speaker for a Friday evening banquet.

Program leaders include Harry Piland, John Sizemore, Frank Gunn, Wes Black, Hazel Morris, and Bruce Fields.

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John Sizemore is a religious education consultant from Shreveport who will lead the general sessions and the conference for ministers of education, adult ministers, administrators, and

other professionals involved in religious education at a general level or at an adult level.

Frank Gunn, pastor of First Church, Biloxi, and president of the Mississippi Baptist Convention, will be the Bible study leader.

Wes Black, who teaches youth education at Southwestern Seminary, will lead sessions for ministers of youth and others in youth education.

Hazel Morris, assistant professor of childhood education at Southwestern Seminary, will lead sessions for minister of childhood education and others in preschool and children's age work.

Sandra Gunn, Margaret Sizemore,

Parkway, Hernando; First, Southaven; and Summerwood, Olive Branch.

Harry Piland, director of the Sunday School Department of the Sunday School Board, will be the featured speaker at an associational "I Love Sunday School" rally scheduled for Thursday, Feb. 19, at 7 p.m. at Hernando Baptist Church.

Special age group training conferences are scheduled for Saturday, Feb. 21, at First Church, Coldwater, and First Church, Olive Branch. The conferences are available for any Sunday School workers, or potential Sunday School workers in North Mississippi." Conferences are scheduled from 9 a.m. to 2:30 p.m. Workers should plan to bring sack lunches.

Religious Education Association plans February conference

The annual Mississippi Baptist Religious Education Association will meet Feb. 19-21 at the Hilton Hotel in Biloxi.

Program leaders include Harry Piland, John Sizemore, Frank Gunn, Wes Black, Hazel Morris, and Bruce Fields.

Piland, director of the Sunday School Department at the Baptist Sunday School Board, will be the featured speaker for a Friday evening banquet.

John Sizemore is a religious education consultant from Shreveport who will lead the general sessions and the conference for ministers of education, adult ministers, administrators, and

and Debbie McCollister will lead the conference and activities for staff spouses. And Bruce Fields, minister of youth and church activities, First Church, Biloxi, will be the music leader.

Theme of the conference is "Our Challenge . . . PEOPLE!" Mackie McCollister, minister of education at Harrisburg Church, Tupelo, is president of the organization.

The annual meeting will begin at 1:15 p.m., Feb. 19, following registration at 11:30 a.m., and concludes at 9:30 a.m., Feb. 21.

For more information, contact McCollister at 842-6917 in Tupelo.

Gulfshore Family Week speaker will be John Howell of MWBTS

Family Week at Gulfshore, June 29-July 3, will bring into focus the year of Family Enrichment, John C.

Howell of the Midwestern Seminary in Kansas City will be the primary resource person for the family week.

Using the theme "How to Be a TOGETHER Christian Family," emphasis will be given to the following areas of family life: Marriage Enrichment, Parent Enrichment, Issues Families Face, Family Counseling, Insurance Families May Need, Establishing Bonds Between Adults and Their Aging Parents, and Leadership Training for Church Family Committees and Associational Family Ministry Directors.

Child care and study in family life experience will be offered for preschool through high school years.



Howell

Another feature will be a "free day" for the family to spend together without a program.

Marriage Enrichment is being highlighted also with three Marriage Enrichment Retreats scheduled in August. Two will be held on Aug. 7 and 8; one at Lake Tia O'Khata near Louisville and another in Jackson; the third on Aug. 26-27 at Gulfshore Baptist Assembly. The Marriage Enrichment promotion will be climaxed by a 'Marriage for All Seasons Celebration,' Oct. 23-25, at Gulfshore. This program will be patterned after the annual fall festivals held at Ridgecrest and Glorieta.

In addition to these marriage enrichment events, ten couples from Mississippi will receive training in the new Covenant Marriage Launch at Ridgecrest in July. In turn, they will lead the August retreats. These retreats will be used as a base for further leadership training in September to enable 90 couples to be trained for marriage enrichment to serve in 250

or more churches in October through December.

For information about any of these programs, write J. Clark Hensley, Box 530, Jackson, MS 39205, or call the Family Ministries office of the Church Training Department, Mississippi Baptist Convention Board, 968-3800.

Carey gets grant from Sears

HATTIESBURG, Miss. — A Sears Roebuck Foundation spokesman has announced the presentation of a \$1,500 unrestricted grant to William Carey College.

If you intend to go to work, there is no better place than right where you are. If you do not intend to go to work, you cannot get along anywhere. Squirming and crawling about from place to place can do no good. — Abraham Lincoln

MBCB Executive Committee approves revised budget

The Mississippi Baptist Convention Board's Executive Committee approved a downward revised 1987 convention budget and voted to change Earl Kelly's title from executive secretary-treasurer to executive director-treasurer.

The Committee, following a 94-0 full board vote to amend the 1987 budget by 4.91 percent, approved adding back just over \$61,000 because of some inflexible budget items.

The new budget, whittled down because of the same percentage shortfall in 1986, is \$18,150,000. The original 1987 budget, approved at the fall convention, was \$19,000,000. A 4.91 percent cut would have been \$18,088,927. Several items, such as Annuity participation, prevented cuts from every program. Otherwise, virtually every convention-related budget item was pared.

Kelly's title was changed after convention president Frank Gunn asked the personnel committee to discuss such a change to more accurately reflect the chief executive officer's duties. The title change is effective immediately.

In other business, the Executive Committee approved allowing the U.S. Department of Commerce to have a church mailing list for the 1990 census; approved a bid of \$13,450 from

Thrasher Company of Jackson to repair bath houses at Central Hills; and approved for Gulfshore: \$1,745 plus tax to buy a freezer for the snack bar; \$11,500 for removal of sand and silt in the marina, and \$2,800 to American Tank Company for repainting the water tanks. The committee also approved \$8,000 to aid the Baptist Foundation to cover nonbudgeted costs in transition to computerization and the retirement of the bookkeeper.

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The Tarrant County Convention Center in downtown Fort Worth, Texas, site of the first national convention for Southern Baptist senior adults April 27-29.

First senior adult convention April 27

(Continued from page 3)
tion/reservation form may be secured by writing Senior Adult Convention

Brochure, Family Ministry Department, 127 Ninth Avenue, North, Nashville, Tennessee 37234.

Jack Gulledge is editor of *Mature Living*, senior adult publication of the Sunday School Board.

Gulfshore accepting applications for 1987 summer staff members

Gulfshore Baptist Assembly is accepting applications for employment for the 1987 summer staff, according to Frank Simmons, assembly manager.

College-age applicants who are interested are encouraged to consider this avenue of ministry and service. The assembly begins its summer program on May 10, and continues through August 22.

Available positions include food services, Red Cross-trained lifeguards, housekeeping, registration and office, first aid, and grounds and maintenance.

The assembly provides an interesting program of activities for the staff; and they have the opportunity for service as well as personal spiritual growth and development.

Interested college age students are encouraged to meet with Simmons

during February 16-26 on various college campuses across Mississippi where he will be interviewing prospective employees. The recruiting schedule is as follows:

Monday (Feb. 16), MS Delta Jr. College BSU Center, 11:30 a.m.-1:30 p.m.; Delta State BSU Center, 3:30 p.m.-8:00 p.m.

Tuesday (Feb. 17), Northwest MS Jr. College Student Union, 9:30 a.m.-11 a.m.; Ole Miss BSU Center, noon-3 p.m.; Northeast MS Jr. College BSU Center, 4:30 p.m.-6 p.m.

Wednesday (Feb. 18) Mississippi State BSU Center, 11 a.m.-4 p.m.

Thursday, (Feb. 19) Mississippi College BSU Office, 11 a.m.-4 p.m.

Monday (Feb. 23) Holmes Jr. College, 6 p.m.-8 p.m.

Tuesday (Feb. 24) Meridian Jr. College Student Union, noon-2 p.m.; East Central Jr. College BSU, 2:30 p.m.-4 p.m.; Clarke College, 4:30 p.m.-5:30 p.m.

p.m.

Wednesday (Feb. 25) Jones Jr. College BSU Center, 10:30 a.m.-1:30 p.m.

Thursday (Feb. 26) Mississippi College BSU Office, 11 a.m.-2:30 p.m.; University of Southern MS BSU Center, 5:30 p.m.-8 p.m.

For additional information about an interview, contact Frank Simmons at Gulfshore or the BSU director on the college campus in your respective area of the state.

For a staff application and other information write to Summer Employment, Gulfshore Baptist Assembly, Henderson Point, Pass Christian, MS 39571.

The aim of education should be to convert the mind into a living fountain, and not a reservoir. That which is filled by merely pumping in, will be emptied by pumping out. — John M. Mason

Former Baptist Record associate editor dies

(Continued from page 3)
ly paper in Starkville and then joined the staff of the Columbus daily. He was a native of Greenville, Ala.

He was a charter member and the first president of the Baptist Public Relations Association. He served as acting editor of the *Baptist Record* following the death of A. L. Goodrich and when W. C. Fields moved to Nashville to become public relations director for the Southern Baptist Convention Executive Committee.

Abrams is survived by his wife, Lillian. There are three children. They are Joe III of Moorhead; Mary Lillian of Arlington, Texas; and Shirley of Kansas City, Mo.

Funeral services were held at Immanuel Church, Greenwood. Burial was at Moorhead. John Young, a son-in-law and husband of Shirley, was in charge of the services. He was assisted by Dennis McKay, pastor of Immanuel, and Clifton Perkins,

retired director of the Church Minister Relations Department of the Convention Board.

Abrams worked with three editors of the *Baptist Record*. They were A. L. Goodrich, W. C. Fields, and Joe Odle. At the time of his retirement, he had worked at the *Baptist Record* longer than anyone else. That distinction now belongs to Anne McWilliams, assistant editor of the *Baptist Record*, who has passed 33 years.

Thursday, February 5, 1987

BAPTIST RECORD PAGE 5

Lay sponsors visit; youths respond . . .

(Continued from page 3)
convert.

Another English teacher, Betty Lawrence, offered to mail Bibles to any of her students whose home was without one. She mailed more than 40 so far. And Cournoyer's Sunday School class has established a Bible buying fund.

The students themselves said that their schools — Louisville High and Winston Academy — represented in a group at church, were different.

One said she was surprised at the response, that till the invitation, "I didn't think anybody was paying attention — they were talking and carrying on. The Spirit of the Holy Ghost must have moved them." Asked about the seriousness of their responses, one said "Some meant it and some went just because their friends did."

One teen said that some of the "wild" students appeared to change. One was talking to her about Jesus every day in school and she was having to record Christian contemporary songs every evening for him.

What happens next is important say Cotton and Garner. All the response cards will be sent to the church of preference indicated by the students. Also, First Church is sending a letter and tract to every respondent. They're starting a discipling program for new Christians using a program called "Survival Kit for New Christians," inviting both adults and youths.

Minister of youth Mike Franklin began a Monday prayer breakfast at the church for the youth this week, called Fresh Start. The purpose is to share and pray. Thirty came to the first breakfast.

Video workshops are set for three cities

A series of area video production workshops are set for Hattiesburg, Meridian, and Tupelo.

These workshops offer hands on experience in editing, special effects, and basic television production, as well as local programming ideas.

First Baptist Church, Hattiesburg, will host workshops Feb. 27, 7-9:30 p.m., and Feb. 28, 9-11:30 a.m.

First Baptist Church, Meridian, will host a workshop, Mar. 2, 7-9:30 p.m.

And Calvary Baptist Church, Tupelo, will host one Mar. 3, 7-9:30 p.m.

Ron Harris, minister of media at Travis Avenue Church, Fort Worth, and adjunct professor of communication at Southwestern Seminary, will lead the editing, special effects, and basic production workshop.

Jim Robinson, with the Radio and Television Commission, will lead the programming ideas workshop.

For details about these workshops, contact Farrell Blankenship, director of the Broadcast Services Department, MBCB, by phoning 968-3800 in Jackson.

"One of the positive after effects," said Franklin, "is that it has really fired up some of our youth to be more concerned about their school."

And Garner has begun a witnessing training class on Sunday afternoons. The first Sunday 32 youths and eight adults attended. "We're going to give every adult in this city the opportunity to receive Jesus."

Jerry Stevens, who is a member of First Church, said he believes that "kids are tired of this mess — finding kicks — they just don't satisfy. They see some of the older students who are Christians and see something they want."

One parent already asked Linda Cournoyer what was going to be done for the kids next. "There's not a lot to do in Louisville, so a lot go out drinking," says Cournoyer. "As independent as kids like to be, they like to have some guidance in life." She adds, "I think they know somebody cares for them and what happens to them."

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Faces And Places

by anne washburn mc williams

Honduran finds hope in Mississippi

Crawling or sitting in a wheelchair: William Cader, 18, faced life in Honduras with one or the other — until some people in Mississippi decided to offer him a chance to keep walking.

Friday afternoon, January 30, Cader stood, in body jacket and leg brace. For an instant he hesitated and then made the long journey down the length of the parallel bars. He sat down to rest briefly, and then returned to the starting point. Pain, too evidently, walked with him, but Cader flashed a triumphant smile.

Television and newspaper reporters watched at Mississippi Baptist Medical Center as the young man succeeded in his gigantic effort. It had been ten days since he'd had surgery for scoliosis and had his spine wired to a steel rod. He had had both an upper and lower curve, bending his spine into an 'S.'

Dr. Pat Barrett, orthopedic surgeon, performed the seven-hour operation in Jackson on Jan. 20. He was assisted by Dr. Barry Whites, pulmonary disease specialist, and Dr. Bill Causey, specialist in infectious diseases and internal medicine. Neither will send a bill for a procedure that Dr. Barrett said normally would cost \$15,000.

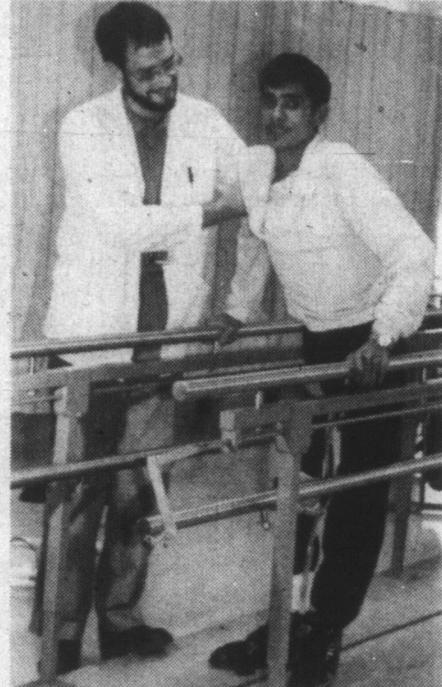
"The condition could have eventually deformed Cader's rib cage to the point that it put pressure on the lungs, straining the heart as it tried to pump blood," Dr. Barrett told John Maines, Clarion-Ledger staff writer. "We were able to correct the lower curve better than we thought," he added, but there is still a bend that cannot be corrected so he'll still walk with a limp.

Cader left the hospital Feb. 3 and is staying in the home of Mrs. Carolyn Herrington at Petal during a recovery period. Mrs. Herrington heads the Honduras Baptist Medical Dental Mission.

It was the Carterville Baptist Church of Petal that discovered William Cader's dilemma and coordinated the efforts for his operation. Carterville Church has sponsored numerous medical and dental missions to Honduras. Last fall, Leland Hogan, the Carterville pastor, got a letter from the wife of the Honduran president (she is also the head of the national welfare association). She described Cader's situation and asked if treatment might be possible for him in the U.S.

William Abdesalem Cader of San Pedro Sula had polio when he was a year old. It paralyzed his right leg and made it two inches shorter than the left. Still he has no voluntary muscle control in that leg. That's why he needed the brace on it, said physical therapist, Eric Storm.

Cader's mother, Mrs. Gloria Miriam Cader, works as a maid in San Pedro Sula for about \$70 a week. With five sons to support, she had not the economic means for William to have the therapy or treatment he needed. Last year, at 17, the young



William Cader walks the length of the parallel bars, assisted by Eric Storm, physical therapist.

man could walk with great effort, but his legs were weak. Because of their weakness his spine became more and more deformed, the scoliosis more and more severe. He would fall frequently, and walking became daily more difficult. Soon, it seemed, he would have to crawl or sit in a wheelchair.

Honduran doctors said they could not do surgery on him because they would need a large quantity of spongy large bone for the fusion of the spine, and they did not have a bone bank.

Pastor Hogan set the machinery in motion, and drew in the various components that would keep the wheels whirring. Hattiesburg doctors referred him to Dr. Barrett, who agreed to perform the surgery without charge, but said he would need the two other specialists to help. They agreed to contribute their part.

Hogan talked to Paul Pryor at the Baptist Medical Center and he agreed that the hospital could provide its services free. A Honduran travel agent

arranged for free air fare for Cader and Veronica de Nunez, the nurse sent along with him by the Honduran government. The Methodist Hospital in Jackson will give the physical therapy treatments during the recovery period; members of the Carterville congregation will bring the patient to Jackson for those treatments.

Since William Cader does not speak English, three Jacksonians who speak Spanish have been acting as interpreters, taking turns day and night. They are Bill and Opal Ferrell (former missionaries to Argentina, and now he is pastor of the Spanish-speaking congregation of Broadmoor Church), and Raul Garcia (native of Cuba and retired employee of the Mississippi Baptist Convention Board).

"He will have to wear a body jacket from three to six months," said Storm, the physical therapist.

Cader, a bit shy when he arrived, seems more at ease now. He said that he has received very good treatment at the hospital, and is glad he came. The food in the U.S., though, he doesn't like. In San Pedro Sula, three of his brothers are no longer living at



Leland Hogan, Carterville pastor, standing left, talks with Eric Storm, physical therapist, kneeling, who has completed fitting a brace on William Cader's right leg. Bill Ferrell, pastor of Broadmoor, Jackson's Spanish speaking congregation, stands at right.

home. It is now his mother, his six-year-old brother, and himself. Garcia put through a telephone call between Cader and his mother. He says both of them became so emotional they could hardly talk.

"He is a brave young man," said Mrs. Ferrell. "He can stand a lot of pain without complaint. He waits way past time for pain shots, because he doesn't want to become addicted to drugs."

Further surgery needs to be per-



Christy Eagleton of WJTV-TV interviews William Cader as Bill Ferrell interprets.



Eric Storm fits the brace on William Cader's leg as Bill Ferrell helps.



Raul Garcia, left, and Mrs. Bill Ferrell, center, members of Broadmoor's Spanish-speaking congregation, helped as interpreters for the Honduran patient. Veronica de Nunez, nurse from Honduras, right, accompanied Cader to the U.S.

formed on his hip after he returns to Honduras.

Cader has received the gift of a New Testament and has been reading it.

And thanks to some Mississippians, he has the chance to keep walking.

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First of series will discuss issue of biblical inerrancy

By Mark Wingfield

FORT WORTH, Texas (BP) — For the first time in their most recent controversy, Southern Baptists will have a chance to talk together about the scholarly aspects of biblical inerrancy May 4-7.

Presidents of the six Southern Baptist Convention seminaries are sponsoring the Conference on Biblical Inerrancy at Ridgecrest Baptist Conference Center in Ridgecrest, N.C. It is the first of three national conferences the seminary presidents will host in an attempt to resolve the denomination's ongoing political and theological controversy.

"This is the first time in the seven years of our debate that Southern Baptists will have an opportunity for a balanced, objective discussion of inerrancy apart from emotion," said Russell Dilday, president of Southwestern Seminary here.

Milton Ferguson, president of Midwestern Seminary in Kansas City, Mo., said the presidents believe "it is time to move this issue from the arena of denominational politics to the arena of careful discussion and understanding."

The purpose of the conference is to "understand and evaluate biblical inerrancy as a way of affirming the inspiration and authority of the Bible," he said.

The conference will be "an opportunity to reaffirm our Southern Baptist commitment to a high view of Scripture and the authority of God's word," Dilday added.

Keynote speaker will be J.I. Packer, professor of historical and systematic theology at Regent College in Vancouver, British Columbia. Packer is a charter member of the International Council on Biblical Inerrancy and a noted author on the subject. His books include "Fundamentalism and the Word of God," "Evangelism and the Sovereignty of God," and "Knowing God."

Other scholars scheduled to speak include Kenneth Kantzer, dean of the Christianity Today Institute; Clark Pinnock, professor at McMaster University in Hamilton, Ontario; Millard Erickson, dean at Bethel Theological Seminary in St. Paul, Minn.; Mark Noll, history professor at Wheaton College in Wheaton, Ill.; and Robert Preus of Concordia Seminary in Fort Wayne, Ind.

The conference will include six general sessions of worship, with addresses by key speakers. In Tuesday and Wednesday afternoon sessions, participants will discuss specific topics in smaller groups.

Professors from the six SBC seminaries will lead these discussion sessions. Topics will include "The Relationship of the Bible to Natural Science," "The Strengths and Weaknesses of Fundamentalism," "The Relationship Between Views of the Bible and Missions," and "Biblical Teaching on Inspiration and Inerrancy."

The opening worship session will feature Joel Gregory, pastor of Travis Avenue Baptist Church in Fort Worth, Texas, and vocalist Russell Newport of Springfield, Mo.

Dilday said the conference will allow ample time for informal discussion after the sessions. Lectures will be distributed in print, audio, and video reproductions. Other writings of the major speakers will be available at the conference.

All Southern Baptists are invited to attend the conference, Dilday said.

Pastors, church staff, and lay leaders who are interested in a scholarly study of inerrancy will benefit, he noted.

The conference grew out of the presidents' "Glorietta Statement" made to the SBC Peace Committee Oct. 20. In that statement, the six presidents committed to help bring a resolution to the controversy.

Fundamentalists and moderates within the convention have been in disagreement since 1979. Much of that debate has centered on the six

seminaries and the authority of the Bible.

Dilday said the presidents hope in the three conferences to foster serious discussion of the theological issues in the controversy. The other two conferences will be on biblical interpretation and biblical imperative.

Because the presidents expect a capacity crowd for this first conference, reservations should be made soon, Dilday said. Individual conference rates are \$148.75/single, \$110.50/double, \$101.80/triple, and \$97.45/four. Cost includes all lodging, meals, and conference fees.

A deposit of \$12.75 should be sent to Conference on Biblical Inerrancy, Ridgecrest Baptist Conference Center, Box 128, Ridgecrest, N.C. 28770.

Mark Wingfield writes for Southwestern Seminary.

Mrs. Margaret Sullivan dies Jan. 19 in Winston County

Funeral services for Mrs. Margaret Greene Sullivan, 74, were held Jan. 19, at Antioch Baptist Church with Grady Crowell, Arnold Davis, and Kenny Hunt officiating. Burial was held in Memorial Park Cemetery.

Mrs. Sullivan died Jan. 17 at the Winston County Hospital. She was a housewife and a member of Antioch Baptist Church where her husband is pastor. Survivors include her husband, Auzie Sullivan of Louisville; a daughter, Mrs. Mary Margaret Smith of Dekalb; a brother, H. C. Greene of Prentiss; and two grandsons.

Serving as pallbearers were Lewis Alexander, Richard Hodge, Victor Hunt, Everett Hunt, Terrell Mayo, and Gene Jones. These men are members of Sullivan's present and former pastorate. Serving as honorary pallbearers were pastors of the Winston Baptist Association churches.

A young man who had just received his degree from college, rushed out and said, "Here I am world; I have my A.B." The quick reply came back, "Sit down, my son, and I'll teach you the rest of the alphabet."

Raglands leave Beirut

(continued from page 3)
site of numerous kidnappings of Americans and other foreigners the past two years. After the most recent kidnappings, militia guarding the area doubled the guards on the Raglands' street.

Soon after the call, Mrs. Ragland said, breaking into tears, "local people just massed in the house to tell us goodbye. It was quite a sad farewell."

The Raglands placed a call to the 950-student school Feb. 2, when students and faculty members learned of the departure. "They told us it was really a sad occasion at school today," Mrs. Ragland said.

The bulletproof car was provided by the militia in control of the neighborhood where the school is located. Several of the militia's leaders have children in the Baptist school, which has more students from Muslim families than Christian families.

The car took the Raglands to the barren U.S. embassy in West Beirut.

After a three-hour unexplained wait, the Raglands then were taken in-

separate cars tucked in a convoy to East Beirut.

Two armed guards were in each car with the Raglands. The Raglands said the guards were quite tense, fearing a possible attack, especially each time the convoy came to a stop in heavy traffic.

In East Beirut, a U.S. embassy official remarked, "I can't believe we got him (Ragland) out safely."

"Please remember that the Lebanese people are very wonderful people, and we love them," Mrs. Ragland said. "It's so sad that a few have just ruined the country" during Lebanon's 12-year-old civil war. "There are so many wonderful people who are having to suffer — so much pain and suffering that you just can't imagine."

Other Southern Baptist missionaries remain in East Beirut waiting for word from the U.S. State Department about the possibility of exemptions that may allow some of them to continue working there.

Art Tolston writes for the FMB.

Devotional Blessings from the heavens

By Vernon Sikes

Scientifically speaking, there's more than a little to know about our solar system. The distant galaxies stagger our wildest imaginations, and it is with fascination that we read of studies that have been made regarding the nature of the universe as a whole. From the least educated of the masses to the wisest and most brilliant of the intelligentia, there is a common respect for the mysteries held by the universe . . . a common WOW-regard for it all.

Sometimes the world becomes too much for us; the pressures of life in the '80s cause us to lose our grasp on the situations that confront us daily; we begin thinking that all there is to life is what's going on in our little corner of the world. Sometimes that little corner begins to look terribly confining and begins to be too much for us.

It's times like those when the stars as seen on a clear summer's night lose some of their mystery, and they seem to minister to our broken spirits. To lie quietly in the stillness of the night and to take a long look at those little white lights millions and billions of miles away is to know that God is aware of us, even as small as we are.

Scientifically, we can't prove that he's there or that he controls even the furtherest of galaxies any more than we can see the outer-most extremes of the universe.

Inwardly however, we can "Be still, and know" that he is God, (Psalms 46:10) all of which makes our little frustrating corners of the world considerably more tolerable.

Vernon Sikes teaches Spanish at Yazoo City High School and is a member of First Church, Yazoo City.



Sikes



Jerry and Sarah Talley

WCC coast campus holds registration

GULFPORT, Miss. — Spring registration at William Carey College on the Coast in Gulfport will be held from 1-6:30 p.m. Thursday, Feb. 19, in the Student Center.

For more information, call (601) 865-1500; or visit the campus on Beach Drive in Gulfport.

Hodo picked to lead Houston U.

HOUSTON (BP) — Edward Douglas (Doug) Hodo has been elected president of Houston Baptist University. He will assume the presidency June 1.

Outgoing President William H. Hinton has been named chancellor of the Texas Baptist school.

Hodo currently is dean of the college of business at the University of Texas at San Antonio, a position he has held since 1972. He has earned four degrees from the University of Mississippi.

The church honored them with a dinner and entertainment. They were also presented a monetary gift for their service to church. Jerry was Oak Forest's first full-time minister of music.

Jerry and Sarah Talley were honored on Dec. 8 on the occasion of their 20th anniversary on the staff of Oak Forest Church, Jackson. Jerry is minister of music. Sarah is organist and Children's Choir coordinator. Also she serves as preschool/children's music specialist with the Church Music Department, Mississippi Baptist Convention Board.

The church honored them with a dinner and entertainment. They were also presented a monetary gift for their service to church. Jerry was Oak Forest's first full-time minister of music.

Miss. Seminary sets spring term

Mississippi Baptist Seminary in Jackson is conducting registration for its 1987 spring term now through Feb. 13. Course work leads to the certificate and diploma.

Office hours during registration are 8 a.m. to 7 p.m., Monday through Thursday. Classes will begin Feb. 2.

Day classes include Greek, Old Testament Survey, Church Administration, Psychology of Religion, New Testament Survey, Sociology of Religion, Pastoral Counseling, World Religions, and Baptist History.

Night classes include Old Testament Survey, English, Church History, New Testament Survey, Foundations of Christian Education, Church Administration, and Homiletics.

For details of class times or other information, phone 944-1741.

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Husband of slain missionary preaches in North Carolina

By Erich Bridges

SHELBY, N.C. (BP) — Back in the United States for a short rest, Southern Baptist missionary George Senter preached Jan. 11. It was his first public statement in the United States since the murder of his wife, Libby, and daughter, Rachel, in Liberia last November.

"I hope I'll be able to carry on through," he told the congregation at Zion Baptist Church here, his wife's home church. "I'm aware that when I talk of Libby and Rachel I never know what I'm going to do. If I have trouble and I blubber, well, you blubber with me, OK?" He went on to deliver a clear, eloquent message as his 15-year-old son, Philip, and his wife's father, Bill Tarlton, listened.

Benjamin M. Morris, a former Liberian Baptist seminary student befriended by the Senter family, has been charged in the stabbing deaths of the missionary and her daughter. A trial has been set for February.

"I've been called a hero of the faith and a lot of other things like that, which I really don't like," Senter said, referring to his much-publicized personal expression of forgiveness toward the accused killer. "I don't feel like a hero of the faith in any way. I feel like a mouse. But I feel like I've been held up by God's people praying for me."

When Senter learned of the deaths, one of his first thoughts was, "What a waste; what a waste! Two fine Christian young people, talented, beautiful, with abilities and loving and caring — gone. Soon my prayer became to God, 'Don't let it be a

waste, God. Use their deaths.' And he has."

The hope of eternity replaced his despair, Senter said, when he realized that his wife and daughter were with God. Rachel, 10, had accepted Christ as her personal savior at a Southern Baptist girls' camp in Tennessee in 1985.

"The only really important thing in life is our personal relationship with God," he said. "That's the only thing that lasts."

He also felt anger, Senter admitted — anger at the killer and anger at God. "At one point I got a view of God standing up there with his arms folded while Libby and Rachel were literally fighting for their lives," he said. "As I thought about that I got very angry at God. 'God, where are you? What kind of a God are you, anyway, that you would allow people like this to suffer like that?' But that's kind of a dead-end street to start thinking that way . . . God was gracious, and he didn't allow me to wallow in this kind of anger."

Thoughts of Job's sufferings in the Old Testament helped Senter reaffirm that God may permit evil to exist in the world but never wills it. His anger at Morris continued, however, until their face-to-face encounter at the police station.

"They asked me if I wanted to see him, and I said yes," Senter recounted. "I knew I had to see him sometime. I didn't really know how I would react when I saw him, but at that point I believe very definitely I was held up by your prayer and the

prayers of many others . . . As he came into the room there wasn't that feeling of hate and bitterness. Not at all. Actually the old friendship feeling came back. I can't explain that."

Senter told Morris that God loved him and could forgive him and that he would forgive him too, at one point actually embracing the Liberian. "And I meant it," Senter said. "That was a freeing experience for me. And I believe because of that experience it has been easier for me to accept all that has happened."

Morris, who had been silent and uncooperative with the police up to that point, broke into tears and later confessed to the killings.

Much good has come from the tragedy, Senter concluded: a tremendous outpouring of love from Liberians ("Not just the Baptist people, but the whole community where we live came to our support and rallied behind us") and a national and international Christian testimony and unleashing of prayer.

Many people have come to Christ as a result, the missionary said. Others have been strengthened in their faith, and still others are giving more to missions.

"I just stand in awe of God's greatness. I don't understand him. He's beyond me. I don't understand his ways. I don't even try at this point. I have a bigger view of God than I've ever had before in my life," he said.

Senter plans to return to his mission work in Liberia this month.

Erich Bridges writes for the FMB.

Names in the News



Kenneth Russell McCleland was ordained to the gospel ministry at Pelahatchie Church, Dec. 28. Barry C. Corbett, pastor, preached the ordination sermon. J. C. Renfro, director of missions, Rankin County, took part in the service.

McCleland grew up in the Pelahatchie Church, attended Belhaven College, and served as youth director at First Church, Winona. He is currently enrolled at Southwestern Seminary, and is pastoring his first church, Rock Creek Church in Mineral Wells, Tex.

Pictured from left, are Corbett, McCleland, and his wife, Melissa McCleland.

Army Chaplain (CPT) Kenneth R. Shoemake has received the Army Commendation Medal for distinguishing himself while serving as Battalion Chaplain of the 62nd Engineer Battalion and Protestant Pastor of the 13th Support Command, Fort Hood, Tex. He is currently assigned to the 2nd Battalion, 39th Field Artillery in Kitzingen, Germany. He is a former pastor of First Church, Brooklyn (Lebanon) and Bond Church (Gulf Coast). His new address is HHC, 2/39th FA, Box 31, APO NY 09701.

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Peach Creek Church, Pleasant Grove, recently ordained **Herbert Petermann II** and **George Smith** as deacons. Walter Ballard, director of missions, Panola County, brought the charge.

Pictured, from left are Petermann, Charles Page, pastor, and Smith.

Leland Hurt, minister of music and youth, First Church, Water Valley, will be one of three persons to go to the Sunday School Board's church program training center for national workshops, March 17-20.

Hurt will be one of the leaders to explore time management, multiple staff issues, producing musicals and music reading.

The cost of the workshop is \$50. Reservations should be sent to Church Program Training Center, P. O. Box 24001, Nashville, TN 37203.

Dan Agajanian, an ordained minister, who travels with the Billy Graham Crusades, was guest soloist at West Poplarville Church, Poplarville, Jan. 18. He is also skilled in all string instruments. He resides in Fresno, California with his family. Bob Brandon is pastor.

ASSOCIATE PASTOR OF ADMINISTRATION — Casas Adobes Baptist Church, a community-oriented church with more than 3,000 members in a rapidly growing suburb of Tucson, Arizona, is praying and searching for an Associate Pastor of Church Administration. Responsibilities include overseeing the financial department and office management. Casas Adobes Baptist Church is 23 years old. Pastor Roger Barrier is 36 years old with an 11 year tenure. The church has grown from 300 to 3,000 members during his tenure. Contact Gary Shrader at (602) 297-7238 or 2131 West Ina Road, Tucson, AZ 85741 for an application, job description, and information.

Staff Changes

Karen Hardy began her service on Jan. 16 as music assistant at Morrison Heights Church, Clinton. She came there from the Macedonia Church, Brookhaven, where she had been minister of music and youth since May, 1985. She was born in Pascagoula. Her parents, Mr. and Mrs. E. J. Hardy, have been members of Morrison Heights since 1981. Her responsibilities will include supervisor of graded choirs, directing

Senior High-College Choir, reorganization of handbells groups, and eventually a church orchestra.

Michael Duff has joined the staff of New Prospect Church, Iuka. Duff is a graduate of Clarke College, Mississippi College, and is presently working on a master's degree from Luther Rice Seminary. He has pastored West Side Church, Macon, and Neshoba Church, Union. Duff is married to the former Teresa

Hill and they have two children, Chris, 8, and Brandi, 4.

Duff

David Gilmore, assistant professor of music at Blue Mountain College, has been called as minister of music by Lowrey Memorial Church, Blue Mountain. Gilmore is a native of Bastrop, La., and a graduate of Louisiana Tech, Northeast Louisiana University, and is currently completing requirements for a doctor of musical arts from Arizona State University. He is the director of the college choral groups and instructor in voice.

Matt Buckles is pastor.

Don Ray, and his wife, Peggy, have accepted the pastorate of Sand Hill Church, Neshoba County. Ray served Zama Church, Attala County, as interim pastor for six months. He was ordained by Zama Church, where he served as deacon for seven years.

First Church, Gautier, has called **James Keith Smith**, a native of Mississippi, as its minister of education and outreach. Smith is a graduate of New Orleans Seminary, with a master of divinity degree. His wife, Lois, also graduated from the seminary. They are the parents of four children, Stephen, Michael, Maria, and Phillip.

M. B. "Buddy" Puryear has been called as pastor of Walnut Grove Church, Walnut Grove (Leake). He goes from the pastorate of Holmesville Church, McComb. Puryear is a graduate of Clarke College, Mississippi College, and New Orleans Seminary. He is married to the former Aleathea Raburn of Cullman, Ala., and they have one son, Jeremy.

Gift, like genius, I often think only means an infinite capacity for taking pains. — Ellice Hopkins

Just for the Record



The RA's, GA's, and Acteens of Woodlawn Church, Vicksburg, had a March for Missions, as an emphasis for the Lottie Moon Christmas Offering. The 38 boys and girls dress-

ed in costumes of countries where Southern Baptists have missionaries. The Woodlawn pastor is Gerald Martin.



Serving as pages for a week in the Mississippi Senate recently for Senator Bill Harpole of Starkville were Brenda Cooley (left) from the Baptist Children's Village, Independence campus, and Hein Lee of the Methodist Children's Home in Jackson.



Mt. Horeb Church, Collins, (Covington/Jeff Davis), was the recipient of the 1986 M Night Attendance and Efficiency Banners. Mt. Horeb Church now has 12 banners. The enrollment in Church Training was 72. Pictured are some of the 71 church members who attended. Philip Duncan is pastor.

Calvin Miller, Mark McMasters to be MC chapel guests

CLINTON — Calvin Miller, author and speaker, and Mark McMasters, mime and clown artist, will be featured guests at Mississippi College during the Chapel program in Nelson auditorium at 10 a.m., Feb. 23, Feb. 25, as a part of Spiritual Enrichment Emphasis on campus.

Miller has written 16 inspirational books, including *The Singer Trilogy*, *A Hunger for Meaning*, and *Taste of Joy*. He is currently pastor of Westside

Baptist Church in Omaha, Neb.

McMasters is an accomplished Christian mime and clown artist who received his training under Mazzone Clementi, former partner to Marcel Marceau.

The Spiritual Enrichment Emphasis is sponsored by the Baptist Student Union on campus. Serving as student chairpersons for the event will be Judy Shanks of Jackson and Elizabeth McFadden of Tupelo.

Mount Moriah Church, Lincoln Association, met and surpassed its Lottie Moon Goal of \$8,500. Mount Moriah Church led the association in baptisms with 56. The church also had a special pastor appreciation day in October when its pastor, Ronny Robinson, completed his 10th year as pastor. He is a bi-vocational pastor and serves the 14th Judicial District as Field Supervisor with the Mississippi Department of Corrections.

Betty Barber of Clinton has received the 1986 MACUS award, the highest award bestowed by the 900 members of the Mississippi Association on Children Under Six. Mrs. Barber has been a member of MACUS for 14 years and has served as president. For the past six years she has been the affiliate representative on the Southeast Association on Children Under Six.

Resolution opposes racial slurs by public officials

On Jan. 12, 1987, the Executive Committee of the Lincoln Baptist Association met in Brookhaven in their regular quarterly meeting and voted to pass the following resolution:

"Whereas, due to recent allegations in the press concerning racism and prejudice, may we refer to the Constitution: 'All men are created equal.'

"But, on a much higher authority based on the Word of God, 'All men are made in God's image.'

"We resolve racism is an issue of the heart (Matthew 15:18-20).

"Therefore, we the Executive Committee of the Lincoln Baptist Association deplore, repudiate, and reject racial slurs by public officials anywhere, any place, any time, and under any conditions."

By the time a child is seven he has received three-fourths of his basic education.



GAs of Crowder Church, Crowder, recently held a Christmas Mother-Daughter Banquet. The girls presented a skit about Lottie Moon, gave gifts to their mothers which they had made, and played the "All-New Mother and Daughter Game" patterned after a TV game show.

Pictured, left to right, front row, are Ruth Bailey, Bettie Austin, Cheri Mitchell, Alice Shields, Janie Smith, Brenda Edwards, Marilyn Austin, Sandra Alexander, Marie Carlisle, and Patricia Austin.

Back row, Sara Bailey, Ashley Elliott, Karen Austin, Cherylon Mitchell, Laura Shields, Whitney Smith, Deanna Edwards, Tracy Austin, Suzie Alexander, Kristy Sergent, and Stephanie Austin. Leaders are Bettie Austin and Susan Elliott.

Carson-Newman College wins NAIA championship

JEFFERSON CITY, Tenn. (BP) — Carson-Newman College won the National Association of Intercollegiate Athletics football championship Dec. 20, with a 17-0 victory over Cameron University of Lawton, Okla.

The Tennessee Baptist Convention school has been NAIA football champions or co-champions three times in the past four years. The Eagles won the 1983 and tied the 1984 title games.

The Eagles finished the season with 12 wins and one loss. The game at

Burke-Tarr Stadium on the Carson-Newman College campus provided two firsts — the first college football championship game held in the state and the first sporting event to be televised live by the ACTS network of the Southern Baptist Radio and Television Commission.

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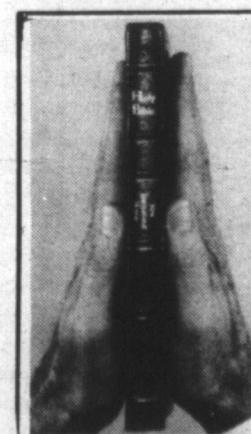
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SUNDAY SCHOOL LESSON COMMENTARIES

What faith produces

By Robert M. Hanvey

James 2:8-18; I John 4:7-12

Our focal passages this week deal with faith and love. James tells us that faith without works is dead faith. John tells us that if we love God, we love people and we love one another.



Hanvey

Faith helps us to work. Faith helps us to love. We need to give expression to our faith through the loving actions of our lives.

As adults we are desirous of identifying ministries or acts of love which we should perform as a result of our faith in the Lord Jesus Christ. When we look at the Book of James, we note that we are in a practical book. James deals with everyday living, right where we are. He is concerned about our knowing and doing. He is concerned about our giving expression to the genuineness of our faith in the Lord Jesus.

When we give expression to faith, we do not

LIFE AND WORK

show partiality to persons. We recognize that partiality is a sin. We recognize, too, that when we violate God's moral law in one part, we violate the entire law. We are not exempt from sin, but we are to abstain from sin. We are not immune to sin, but we are to stay away from temptations and from areas of life that would cause us to sin overtly. We need to be aware of our influence, and we need to be aware of God's moral law upon us.

As a Christian, we are to work for the Lord Jesus Christ. We are to give expression to our faith. We are to do acts of ministry, caring one for another, helping one another in crises, encouraging one another where we are, encouraging people where they are, assisting with the sick, assisting with the well; all of these are acts of love. I am sure you could add others to this long, long list. These are the result of saving faith in Jesus Christ.

God has loved us dearly and greatly through the Lord. We need to love those who are around us. We should love one another according to I John. Because he loved us we are to love one another; manifesting our love to people. When we do manifest our love to people and for people, we are manifesting the presence of God in our lives.

As adult Christians, we are not to show partiality to people. The practice of partiality is wrong. James is very, very clear at this juncture. We are to respond to the needs of all people on an equal basis. I am sure that you and your class, or you and your church, or you and your personal ministry have been built upon the importance of being impartial. When we are partial, we become cliquish. When we are impartial, we become those who work on a broad base. Help us, O Lord, to be impartial Christians in our faith.

As we study through this lesson, those with a passive faith would need to understand that they need to be active. When we study through this lesson together, we would talk about those who need to show Christ's love. If they are not

motivated to do so, they need to be. Adults who feel that they do not have a ministry to use would be brought to an understanding that they do have a gift, that they do have a ministry, that they do have an obligation, that they do have a privilege to serve the Lord Jesus Christ. Remember, a faith that is not producing works is a dead faith. We would be those who encourage Christian ministry.

Utilizing the gifts which we have helps us to do the work of our God in our church and in our community. The Bible does not recognize inactive Christianity or inactive Christians. They are foreign to the Scriptures. Christians are never to be inactive. We want to remember that we are to feed the hungry. We are to feed those who are both spiritually and physically thirsty and hungry. Feb. 8, is Race Relations Sunday in our Convention and we would be mindful on that occasion to be impartial Christians with our witness. This is part of impartial activity for Jesus. Christian doing, Christian living, Christian loving are all in response to God's love which we have taken by faith into our lives.

Robert Hanvey is pastor, First, Hazlehurst.

The True Vine and its branches

By Charles Wesley

John 15:1-17

We can rejoice as Christians that we have been saved by the grace of God. However, we must recognize the responsibility associated with our salvation. Indeed, God saves those who trust his Son as their Savior, so they will not experience the eternal condemnation for their sin. But God also saves persons so they will glorify him by bearing fruit. This is our purpose as Christians.

The lesson for this week challenges every Christian to be obedient to God by bearing fruit and loving one another.

Wesley

Jesus uses an illustration for agriculture to teach his disciples concerning the need to bear fruit. The vinedresser expected his vines to produce fruit. Therefore, he would remove the dead branches from the vines so the productive branches would receive adequate nourishment. Next, the vinedresser would prune the fruit-bearing branches of little shoots so these

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branches could become more productive.

With this illustration, Jesus points out that he is the true vine and his father is the vinedresser. Jesus is the true vine because he is not a false messiah. Neither is Jesus like the inadequate religious institutions developed from man's self-righteousness.

The disciple is described as a branch that is connected to Jesus Christ. The person who is not a true believer, like a dead branch, is cut off. Then, the true disciple is pruned of remaining sins, undesirable traits, and unnecessary activities, in order that he can bear more fruit.

What is the fruit of the Christian? Fruit has within it the seeds necessary for reproduction. Accordingly, the fruit of the Christian is the character that contains the seeds for reproducing more Christians. Paul describes this character as the fruit of the Spirit: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control (Gal. 5:21-22). These qualities enable a Christian to

effectively minister and proclaim the saving power and love of Jesus Christ.

However, an important question still remains: How does the Christian produce a high quality fruit and produce an abundant of fruit? The answer is by abiding in Christ. In fact, unless one abides in Christ, he cannot produce any fruit. We abide in Christ by allowing his words to abide in us. This means to receive his words and to obey his words.

Furthermore, the disciple is to obey Christ's command to love one another. In order for us to understand how we are to love others, we have the example of Jesus' love for us. Another aspect of abiding in Christ is to accept without rebellion God's pruning of undesirable traits and activities in our lives that hinders us from producing fruit.

Abiding in Christ produces several very desirable results. Of course, the first result of abiding in Christ is the bearing of fruit that glorifies the Father. We glorify the Father when we bear fruit that will show the presence and activity of God in the world.

Second, there is the promise of a positive response by Christ to our prayer requests.

When we abide in Christ, we develop the character of Christ in our lives. This enables us to know how to pray and what to pray for. To ask something from the Father in the name of Christ is to pray in the character of Christ.

Third, the person abiding in Christ will abide in Christ's love and the Father's love. As we experience God's love we have the assurance that we are cared for and that all of our needs will be met.

Fourth, the disciple who obeys Christ is considered by Christ to be a friend. A friend is beside us when we are hurting. Also, a friend is one we can share our deepest thoughts with.

Fifth, by abiding in Christ the disciple experiences the joy of Christ, and the Christian's own joy is made full. Life will always be lacking and be second-rate unless one is abiding in Christ. In other words, there is no other lifestyle that produces the satisfaction that a lifestyle of abiding in Christ produces.

Are you willing to examine your life for the evidence of abiding in Christ? If you are abiding in Christ, you will bear fruit.

Charles Wesley is pastor, Morrison Chapel Church, Cleveland.

Confessing Christ

By Nathan L. Barber

Luke 9:18-22, 28-31, 34-36

"But who do you say that I am?" Jesus asked? It was (and is) the ultimate question. Peter answered for all the disciples, "The Christ of God."

Their great confession of faith was that Jesus was the Messiah, the Lord's Anointed. But in reality they did not properly understand what was meant. He was the Messiah, but not the kind that was expected by Israel.

To the disciples the term messiah was probably understood more in its political significance than anything else. Their Jewish background had left them believing that the Messiah would destroy the powers of the world, deliver Israel from her enemies, and restore her as a nation. Being aware of how the term would be misunderstood, Jesus strictly admonished them not to tell anyone.

Jesus then introduced the disciples to the Messiah as the Suffering Servant. He said to them "... but whoever wishes to become great

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among you shall be your servant; and whoever wishes to be first among you shall be slave of all. For even the Son of Man did not come to be served, but to serve, and to give his life a ransom for man" (Mark 10:43b-45).

And from the Suffering Servant Passage of Isaiah 53, he probably reminded them how he would be despised, forsaken of men, smitten of God, afflicted, pierced, crushed, scourged, oppressed, and led to slaughter. Jesus wanted his disciples to know that the way of suffering was not optional. Their reprogramming concerning this concept would not be completed until after the resurrection. Only then would they more fully comprehend what Jesus meant by saying that he must suffer, be rejected by the religious leaders, be killed, and be raised up on the third day.

About a week later Jesus took Peter, James, and John up onto a mountain to pray. They would never be able to forget what they observed on that momentous occasion. They saw Jesus transfigured; his appearance became

different. And even though the transfiguration of Jesus defies an adequate explanation, Roland Q. Leavell provides one of the best descriptions when he stated, "His diety shone through the veil of the flesh."

Moses and Elijah, representatives of the Law and the Prophets, appeared with Jesus and talked about his death (exodus). Both these great, Old Testament men had themselves experienced their own unique exodus from life (Deut. 34:5, 6 and II Kings 2:11). Jesus' redemptive work which was accomplished in the cross and resurrection must certainly have been the central topic of discussion.

The transfiguration experience was of great importance to the three disciples. It was a gift from Jesus to the disciples. Having only recently revealed something of his death, he now revealed something of his glory. Peter, James, and John were destined to become leaders in the struggling and persecuted first century church. This glimpse of glory was intended to balance the sufferings of this present time with the glory that is to be revealed (Rom. 8:18).

That very special occasion allowed the disciples to bring things into focus as perhaps they never would have otherwise. They were

able to see the old in "light" of the new. The Law and the Prophets yield to the Christ of God. Though they would be persecuted or threatened with death unless they renounced their faith in Jesus, the transfiguration would be an unforgettable reminder of the resurrection power of Jesus.

The words point to the prophet who was compared to Moses about whom it was said, "... you shall listen to him" (Deut. 18:15). Jesus' words were to be precedent setting, including his teaching concerning the nature of the Messiah as Suffering Servant.

Did Peter, James, and John incorporate his teaching into their own life? "But to the degree that you share the suffering of Christ, keep on rejoicing" (I Peter 4:13). "Consider it all joy, my brethren, when you encounter various trials, knowing that the testing of you faith produces endurance" (James 1:2, 3). "I, John, your brother and fellow-partaker in the tribulation and kingdom and perseverance which are in Jesus, was on the island called Patmos, because of the word of God and the testimony of Jesus" (Rev. 1:9).

Nathan Barber is pastor, First, Bay St. Louis.



Barber

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Wesley Chapel-Union Homemakers
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Forest Baptist Church
A. P. Maranto
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Mr. Ben Massey
Skyward Sunday School Class, Highland Baptist Church
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Larry & Pam Genni
Mrs. Leonie Maxwell
Jimmy, Bonnie, Tom & Jen Hollingsworth
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Skyward Sunday School

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Mr. & Mrs. Gordon Crowe
Mrs. V. W. Peniston
Robert Sanford
Mrs. Cleveland Whitten
Mother of Mr. Corbett Saucier
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Baptist Record

Baptist Peace Committee plans preliminary report

By Dan Martin

DALLAS (BP) — After 18 months of work, the Southern Baptist Convention Peace Committee has begun the process of drafting a final report to the June 1987 meeting of the 14.6 million-member denomination.

The 22-member group was created in June of 1985 and charged with the responsibility of discovering the sources of controversy in the SBC, making findings and then a final recommendation to the 1987 annual meeting.

Following the group's 12th meeting, Chairman Charles Fuller told Baptist Press: "We come now to the composition of our report. We had hoped we would be ready with it or at least a preliminary report or outline to share with the SBC Executive Committee during their Feb. 16-18 meeting. We will not be able to do that, but we will have a progress report (for the Executive Committee).

"The Feb. 18 schedule for the Peace Committee to report on the Executive Committee agenda will afford us an opportunity to have input from Executive Committee members about our final report to the convention."

Fuller said the Peace Committee also will meet with editors of the 37 state Baptist newspapers Feb. 18, immediately following the Executive Committee meeting. "Invitations will go out to the editors to meet with us for a time of questions and answers and suggestions from them," he said.

"This meeting was characterized by dialogue and exchange and, in one session in particular, another hard confrontation with what must be dealt with in our recommendation to the convention," Fuller said. "We will continue to schedule discussion of political matters on our agenda as we did for the most part in this meeting. There are some recommendations which we must make on the political side of the controversy ledger. But we repeatedly rediscover that certain theological matters must be settled in order for the politically-related matters to have a foundation."

Prior to the 1986 report of the Peace Committee, the group adopted a statement concerning theological diversity in the SBC. The committee said: "The Peace Committee has completed a preliminary investigation of the theological situation in our SBC seminaries. We have found significant theological diversity within our seminaries reflective of the theological diversity within our wider constituency."

These divergencies are found among those who claim to hold a high view of Scripture and to teach in accordance with and not contrary to the Baptist Faith and Message Statement of 1963.

"Examples of this diversity include the following, which are intended to be illustrative but not exhaustive: (1) Some accept and affirm the direct creation and historicity of Adam and Eve while others view them instead as representative of the human race in its creation and fall.

(2) Some understand the historicity of every event in Scripture as reported by the original source while others hold that the historicity can be clarified and revised by the findings of modern historical scholarship.

(3) Some hold to the stated authorship of every book in the Bible while others hold that in some cases such attribution may not refer to the final author or may be pseudonymous.

(4) Some hold that every miracle in the Bible is intended to be taken as an historical event while others hold that some miracles are intended to be taken as parabolic."

The Diversity Statement also notes the Peace Committee "is working earnestly to find ways to build bridges between those holding divergent views so that we may all legitimately coexist and work together in harmony to accomplish our common mission."

The theological statement: "It is the unanimous conclusion of the Peace Committee that the cause of peace within the Southern Baptist Convention will be greatly enhanced by the affirmation of the whole Bible as being 'not errant in any area of reality.'

"Therefore, we exhort the trustees and administrators of our seminaries and other agencies affiliated with or supported by the Southern Baptist Convention to faithfully discharge their responsibility to carefully preserve the doctrinal integrity of our institutions receiving our support, and only employ professional staff who believe in the divine inspiration of the whole Bible and that the Bible is 'truth without any mixture of error.'"

The political statement: "It is the unanimous conclusion of the Peace Committee that fairness in the appointive process will contribute to peace."

"Therefore, we exhort the present and future presidents of the Southern Baptist Convention, the Committee on Committees, and the Committee on Boards to select nominees who endorse the Baptist Faith and Message statement and are drawn in balanced fashion from the broad spectrum of loyal, cooperative Southern Baptists, representative of the diversity in our denomination."

During a prayer retreat at the Glorieta Baptist Conference Center near Santa Fe, N.M., in late October 1986, the presidents of the six seminaries issued a seven-point plan

aimed at bringing peace to the SBC. The plan came to be called the Glorieta Statement.

The statement, which the presidents said was done at their own initiative and was "unilateral," included three philosophical statements and seven specific commitments. Most notable of the philosophical statements was one which said: "We believe that the Bible is fully inspired; it is 'God-breathed' (1 Tim. 3:16), utterly unique. No other book or collection of books can justify that claim. The 66 books of the Bible are not errant in any area of reality. We hold to their infallible power and binding authority."

The specific commitments pledge the presidents: To "enforce compliance" of faculty to the seminary confessional statements; to foster in the classrooms "a balanced, scholarly frame of reference for presenting fairly the entire spectrum of scriptural interpretations represented by our constituency;"

To "respect the convictions of all Southern Baptists;" to commit the seminaries "to fairness in selecting faculty, lecturers, and chapel speakers across the theological spectrum;" to lead the seminary communities in spiritual revival; and to "deepen and strengthen the spirit of evangelism and missions on our campuses."

Dan Martin is BP news editor.

Pastor's organization boosts lifting Christ

A Mississippi Baptist pastor feels the organization he has initiated could become a worldwide entity. It's called Christians Lifting Christ, and the idea is to distribute small crosses to all who will wear them as a Christian identification and as a springboard for witnessing.

The pastor is Michael O'Brien, of First Church, Lexington.

"I believe the organization is of the Lord," O'Brien said. "We have ordered more than 700 crosses so far. People are wearing them and finding opportunities to witness."

While the organization was triggered by a federal judge declaring that the display of a cross through lights inside the state-owned Sillers Building was illegal, O'Brien says that the aim of his organization is not primarily to get the cross re-established on the building. "The Sillers Building cross is about third in our line of priority," he told the Baptist Record last week.

"Our aim," he said, "is lifting up



Intensive care

*Drugs are just as deadly
as a loaded gun.
Don't take chances
with your life*

Reflections on the Lord's Prayer

Chaplain Luther Litchfield discusses the importance of the Lord's Prayer from the aspect of chemical dependency.

You often speak on the Lord's Prayer in your lectures. Why is the Lord's Prayer so important to you?

"And it came to pass, as He was praying in a certain place, when he ceased, one of his disciples said unto him, Lord teach us to pray, as John also taught his disciples." (Luke 11:1) Jesus then gave them the model prayer. At the conclusion of all of our lectures, we stand, join hands and repeat the Lord's Prayer. I believe that the person praying this prayer needs to understand what is involved in the prayer.

We are seeking to lead the chemically dependent person to change the focus on his life from a self-centered existence to a God-directed life.

Step Eleven of the AA program reads, "Sought through prayer and meditation to improve our conscious contact with God, as we understand Him, praying only for knowledge of His will for us and the power to carry that out."

Most chemically dependent people have an immature understanding of God and his love. In beginning this new way of life, we are asking them to blind faith to seek to follow God's will for their lives. This is often difficult, because the person's life is filled with fear and distrust. If this fear and distrust is to be replaced by a "conscious contact with God," a per-

son must learn to pray.

In this prayer we recognize God as Father, the Giver of Life. We come to understand that His name is to be respected and glorified. We recognize that life on earth isn't all that is should be. We learn to trust God for all of our needs, physical as well as spiritual. We see the need for forgiveness and our need to forgive those whom we have blamed for our problems. There is the recognition that the road ahead will not always be smooth and that we will need guidance. We acknowledge God as the Ruler of this universe, with all power; and glory should be given to Him forever.

When asked, Jesus will not only teach us to pray, but will also teach us how to live.

Questions addressed to Intensive Care are forwarded to Chaplain Joe Stovall at the Mississippi Baptist Medical Center and are handled in consultation with the staff of the Mississippi Baptist Chemical Dependency Center. Inquiries should be addressed to Intensive Care, Baptist Record, P. O. Box 530, Jackson, MS 39205.

Nations spending \$900 billion on armaments

The nations of the world are spending nearly \$900 billion on weapons in 1986, a year designated as the United Nations International Year of Peace.

That's an historic high of \$1.7 million a minute, according to an annual study by Ruth Leger Sivard, former chief of the economics division of the U.S. Arms Control and Disarmament Agency.

In 1985 the U.S. spent roughly \$268 billion on weapons, and the Soviets about \$237 billion, Sivard estimates. — New York Times

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February 5, 1987